

1160221
1-18

Useful and Delightful
INSTRUCTIONS

By W A Y of
DIALOGUE

Between the
MASTER & his SCHOLAR,

Containing the
Duty of Children.

Composed in V E R S E, after a
very Plain, Easie, Delightful and Na-
tural Manner: And humbly recom-
mended to the U S E of C H I L D R E N
of both Sexes, train'd up in the
C H A R I T Y - S C H O O L S.

Prov. XX. 6. *Train up a Child in the way he
should go: and when he is old, he will not de-
part from it.*

L O N D O N:
Printed and Sold by J. Downing in Bartholomew-
Close near West Smithfield, 1712.

INSTRUCTIONS
BY WAY OF
DIALOGUE

Between the
MASTER & his SCHOLAR



Composed in VERSE
very Plain, Easy, Delightful, and In-
teresting Manner. And humbly recom-
mended to the USE of CHARITABLE
SCHOOLS, of both SEXES, in which the

PROV. XX. 6. There is a Gift in it, and it
should be used when it is little as well as
great.

LONDON:
Printed and Sold by J. DODD, in Pall-mall.
1735.

(3)

Useful and Delightful

INSTRUCTIONS

By W A Y of

DIALOGUE

Between the

Master & Scholar.

Duty to God in Prayer.

(Good descend?)

FROM whence, dear Child, does all thats *Mast.*
All Good's from G O D, the best, th'Al- Schol.
(mighty Friend.

We can no Gift, nor Grace, nor Bles-
(sings have,

But what we from his Goodness must receive.

And how should we GOD's Blessings seek to gain? *Mast.*

By Prayer we must those Gifts of GOD obtain. *Schol.*

Well, what is Prayer? *Scholar.* It is a lifting up *Mast.*

Our Minds to GOD, in whom we place our Hope.

A 2

Where

Maſt. Where ought our Heart & Thought to be in Prayer?

Schol. On GOD in Heaven, not wandering here & there.

Maſt. But what if idle Thoughts come when we pray?

Schol. Then we muſt ſtrive to put ſuch Thoughts away,
And turn our Hearts and Minds to GOD again,
Be cauſe all other Thoughts are then profane.

Maſt. From whence come Worldly Thoughts in time of
(Prayer)

Schol. Such Thoughts from our corrupted Natures are;
Or from the Devil's Spight, he ſtriving thus,
In this good Work of Prayer, to hinder us.
And if on Purpoſe, or for want of Care,
We think of vain things, not of GOD in Prayer.
Then we offend our GOD by ſuch an Evil,
And pleaſe our greateſt Enemy the Devil.

Maſt. And can you by ſuch Prayer hope to gain (vain
GOD's Bleſſings? *Scholar.* No, for ſuch a Prayer is
And we thereby provoke GOD not to grant
Thoſe Bleſſings, Gifts and Graces, that we want

Maſt. Since wandering Thoughts in Prayer cauſe ſo
(much ill
Will you when you do pray endeavour ſtill
To think on GOD? *Sch.* Yes, by his Grace, I will

Maſt. How often, Child, and when are you to pray?

Schol. We ought to pray at leaſt twice every Day;
Firſt in the Morning when we riſe, and ſo
Again at Night, before to Bed we go.

Maſt. Why, when you riſe, muſt you be ſure to pray?

Schol. To beg that GOD would help us all that Day
In all we do, and keep us free from Sin,
And from all Danger, leſt we fall therein.

Maſt. Why muſt you pray to GOD again at Night?

Schol. To give him Thanks, as 'tis moſt juſt and right,
For that Day's Benefits beſtow'd on me,
And then to beg of him that I may be
Preserv'd that Night from all Dangers free.

But ought you not at other times to pray, *Mast.*
 Besides at Night and Morning every Day?
 We must pray always in our Hearts, and go *Schol.*
 To publick Worship when we can do so.
 Should you then go to Prayers willingly? *Mast.*
 Nay, tho' sometimes against our Will it be, *Schol.*
 We must go readily; because we know
 It is the Will of GOD we should do so:
 And since GOD is our Father, 'tis but just
 We should obey his Will, and fix our Trust
 On him: besides, 'tis for our Good to pray,
 That GOD would help and save us every Day;
 And sure we gladly ought to do the thing
 That so much Profit to our selves will bring.
 Well then, when you are bid to go and pray, *Mast.*
 Is it a Fault to make the least Delay?
 Yes, tho' I be unwilling or at Play. *Schol.*
 But tell me now, good Child, if you omit, *Mast.*
 Or quite neglect your Prayers, what Fault is it?
 This, I believe, a greater Fault must be *Schol.*
 Than that before; pray make it plain to me?
 Mark then! Suppose some Thief should steal from *Mast.*
 (you
 Your Food, your Books, or Cloaths, what would
 (you do?
 To lose such things as these I well might grieve, *Schol.*
 Since I without them could not learn or live.
 And don't you want GOD's Grace and Help d'ye *Mast.*
 (think,
 As much as Books, or Cloaths, or Meat, or Drink?
 Yes we want Grace far more we must not doubt it, *Schol.*
 Because our Souls cannot be sav'd without it,
 Nor do the least good Work, nor go about it.
 Then do you see how much to blame you are *Mast.*
 If you neglect, or once omit your Prayer?

Schol. Yes, such Neglect would us deprive of Grace;
 And make our heavenly Father hide his Face;
 And I in this should more my own Foe be,
 Than he that steals my Cloaths, or Food from me.
 He would but rob my Body if he stole,
 But by Neglect of Prayer, I rob my Soul.

Mast. And in what Posture ought you then to pray?

Schol. We ought to Kneel while we our Prayers say
 On both our Knees, (for one will not suffice)
 And towards Heav'n lift up our Hands and Eyes.
 We must kneel upright, not unseemly loll:
 Against a Stool, or Chair, or Bed, or Wall;
 Nor must we laugh, or look another way,
 Nor stop to speak to others whilst we pray.

Mast. Why may you neither loll, laugh, gaze or play,
 Or speak to any others when you pray?

Schol. Because such Disrespect would ill become
 The Presence of ALMIGHTY GOD, to whom
 We speak in Prayer, and then it would displeas
 His Majesty, who all our Actions sees.
 We must pronounce our Words distinctly too,
 Not huddle o'er our Prayers, as many do:
 For should we speak in that undecent sort
 To either Parent, they'd be angry for't.
 Nay, if we spoke to any Body so,
 We should much want of Wit, or Manners show
 Then sure it must be great Indecency,
 Thus to address a boundless Majesty, (me;
 And GOD would therefore be displeas'd with
 And so instead of Blessings which I crave,
 I sharp Chastisement should deserve to have.

Mast. Well said, good Child, all this is very true,
 Then, as you know you ought, be sure to do.

Of Respect to GOD's Name.

(Name;
AND now concerning GOD ALMIGHTY's *Mast.*
 Say in what manner you should use the
 (same?

The Name of GOD we never ought to mention *Schol.*
 But with due Reverence, and with good Intention ;

That is, in praying to, or praising Him,
 Or when his Honour or our Good may seem
 To need its being nam'd ; for 'tis not fit,

In common idle Talk, to mention it:

Nor as a By-word, nor in heedless Fashion,

Nor in my foolish wandering, or my Passion ;

Nor yet on any trifling vain Occasion :

Because in one Commandment it is plain,

Thou shalt not take the Name of GOD in vain

For him the Lord GOD will not guiltless hold,

That with his holy Name will be so bold :

Then certainly the Law of GOD we break,

When we his Name unprofitably speak.

And yet some People who are thought devout,

You hear for every trifling Cause cry out,

And mention GOD's or Christ's tremendous Name. } *Mast.*

In this I can't but think them much to blame, } *Schol.*

Who learn us little ones to do the same :

For what ill Words we hear Old Folks repeat,

We Children are too apt to imitate.

And thus GOD's Name is with Contempt abus'd,

Which in a holy Manner should be us'd.

What do you think of those that Curse and Swear ? *Mast.*

No doubt those People very wicked are, *Schol.*

And in such Company I must not stay,

Nor with such naughty Children talk or play ;

For fear least I should learn to do the same,
And wickedly Prophane GOD's holy Name.

Of Keeping the Lord's-Day.

Maft. 'TIS very well spoke, Child, now tell me pray,
How you are bound to keep the Sabbath-
(Day?)

Schol. That Day ordain'd by GOD's Commandement,
In holy Exercises should be spent:

On *Sunday* therefore I more Pray'rs must say,

And oftner Read than on another Day

In godly Books; for then I must not look

So much as once in any other Book.

To Publick Prayers likewise I ought to go,

And there devout Respect and Reverence show:

I must not sleep, gaze, laugh, or babble there,

But with the Congregation join in Prayer;

And I must learn my Catechism by Heart,

And every Lord's-Day say thereof some part,

That I may know well what my Duty is,

And how to get to everlasting Bliss.

Maft. And will you, Child, be sure to do all this?

Schol. Indeed I fear if I am let alone,

I love my Play so dearly I must own,

Of all these things but little will be done;

And therefore those that have the Charge of me,

My Parents, Sureties, Friends, should careful be,

To make me do my Duty punctually;

And what may make me good they often ought

To teach, or send me where I may be taught:

For if these things they take no Care to do,

And I prove wicked, they are guilty too;

Be-

Because my Parents know, or should know what
Is most for my own Good if I do not.

Duty to Parents.

WHAT Duty to your Parents do you owe?

Mast.

I must obey and honour them I know,

Schol.

For GOD Himself commands I should do so.

How must this Honour, Child, be shewn by you?

Mast.

In my Behaviour, Words, and Actions too.

Schol.

I ought to bow to them with Reverence

When in their Sight; or when I go from thence.

Twice I must ask their Blessing every Day

Upon my Knees, whatever others say, (pray.)

And hope that GOD will hear them when they

Before them still and modest I must be,

And always speak to them respectfully:

And when they speak to me mind what they say,

And their Commands in every thing obey;

For if to them Obedience I deny,

I disobey ALMIGHTY GOD: hereby;

And what my Parents bid me I must do,

Not only in their Sight, but Absence too;

Or else by cheating them I give Offence

To GOD, who sees my Disobedience.

To none but Parents is your Honour due?

Mast.

My Prince, my Ministers, my Master too,

Schol.

My Godfathers and Godmothers, who brought

Me to Christ's Fold, to reverence too I ought.

But what if Servants sometimes speak to you,

Mast.

To do that Duty you forget to do?

I ought to thank them, and to love them too.

Schol.

What if sometimes your Parents order you

Mast.

To do a thing you have no Mind to do?

Yet

Schol. Yet I must cheerfully, and forthwith do't,
And not repine, nor grumble, nor dispute:
Nor must I stubborn, mute and sullen be,
When they command, correct or question me:
Among the Laws of *Moses* there is one,
To stone a stubborn and rebellious Son.

Maft. What if your Parents will not suffer you,
To do a thing you have a Mind to do,
And what you fain would have, deny you too?

Schol. I must submit then, and contented be;
For they know best what is most fit for me.
Besides; it would much Mischief on me bring,
If I should have my Will in every thing;
For my Desires would still be multiply'd,
And I should ne're endure to be deny'd:
Whereas good Christians, whilst they live must die
To their own Wills, and oft themselves deny:
Now if I do not practise this whilst young,
Can I who had my own Will all along,
Deny it when my Passions grow more strong?

Maft. Since humouring you is hurtful you confess,
May you then love your Parents e're the less,
For their correcting you when you transgress?

Schol. No, certainly; if fair Means prove in vain,
To make me good, I must be whipp'd that's plain;
And tho' such Usage seems unkind, 'tis true,
'Tis what my Parents are oblig'd to do:
For to this Purpose, says the Word of GOD;
Correct thy Child, and beat him with a Rod.
But now if they with indiscreet Affection,
When I deserve it, give me no Correction:
By such mischievous Fondness time may show,
They ruin'd me, and caus'd themselves much Wo.

Maft. Well then, dear Child, since all this you allow
In some Particulars, pray tell me now,

Wherein

Wherein your Humours must be contradicted,
 And when you think you ought be corrected?
 That's something hard, yet I the Truth must say; } Schol.
 Why then, if I love Idleness and Play,
 And will not learn to Work, or Read, or Pray;
 Or if I stamp, or cry, or take it ill,
 And fret, because I cannot have my Will;
 Or if I be addicted to tell Lies,
 Speak naughty Words, and call ill Names likewise;
 If I be dainty, and refuse to eat
 Without my Sawce, or choicest Bits of Meat;
 Or if through Pride I envy, or repine
 At others better cloath'd, and drest more fine;
 Or those despise, whose Cloaths are worse than
 If I be peevish, quarrelsome, or loud, (mine,
 Inquisitive, affected, vain or proud;
 In any one of these ill Inclinations, (sions,
 And such like Humours, Faults, and naughty Pas-
 My tender Parents never should neglect me,
 But contradict my Humours, and correct me:
 For whilst these Humours I in others see,
 I find how odious they would look in me,
 And how mischievous their Effects would be.
 And as I love my Parents at my Heart,
 I wish that they so well would do their Part
 To bring me up, that this their good Endeavour
 May make me love and honour them for ever.

To Relations and others.

(Brothers,
WELL said, now tell me, must you love your *Mass.*
 Your Sisters, Kinsfolk, School-fellows, and
 Yes, truly, I am bound to do no less. (others? Schol.
 And how must you this Love to them express? *Mass.*

By

Schol. By granting their Requests, by being kind,
 And never doing what may vex their Mind :
 For Christ commands each one to love his Brother,
 To live in Peace, and bear with one another ;
 And therefore I must give ill Words to none,
 Nor quarrel, hurt or fight with any one ;
 Nor take by Force from them what is their own :
 And if they will not do what I desire,
 Nor give me any thing that I require ;
 Or if they do provoke, or injure me,
 I must have Patience, and contented be ;
 For GOD will have me no Revenge to seek,
 And Christ hath said, that Blessed are the Meek.

Maft. May you torment, or maim, or hurt dumb Crea-

Schol. No, they that do have cruel and ill Natures. (tures?)

Of the Seventh Commandment.

Maft. **M**AY you lewd Jests, or wanton Songs repeat?

Schol. No ; I must both alike abominate :
 My Speech must be with Grace, and season'd so
 That all may me for Christ's Disciple know.

Of Stealing.

Maft. **T**HAT's true, pray may you steal from any one,
 Or keep a thing by Force that's not your

Schol. No, I must never steal, or do so ill (own?)
 To keep a thing against the Owner's Will.

Maft. But if at any time you chance to spy
 Where Money, Fruit, or Sweetmeats open lie,
 Or any fine or pretty thing that please you,
 May you not take some, when no Body sees you?

Schol. Perhaps I may be tempted then, it's true ;
 But since 'tis Theft, 'tis what I must not do : For

For if I play the Thief, I can't conceal
 The Fact from GOD, who says, Thou shalt not
 His holy Eyes do all my Actions see, (steal.
 And he can make it known, and punish me.
 May you remove, destroy, break, kill or wrong, *Mast?*
 Whatever to your Neighbour does belong?
 Such things I must not break, spoil, hurt or kill, *Schol.*
 For though it be not stealing, it's as ill.

Of Lying.

MAY you belie your Sister or your Brother, } *Mast.*
 Or any Body else? Or may you smother }
 Your Faults by Lies, or lay them on another?
 No if at any time I tell a Lie; *Schol.*

To hide my Fault, that *Fault grows Two thereby:*
 And if I falsly charge the Innocent,

I sin by breaking that Commandement,
 Where in his Pleasure GOD does thus declare,

Against thy Neighbour no false Witness bear:

And I had better beaten be and chidden;

Than do what GOD Almighty has forbidden.

Besides, I may escape when I transgress,

If I be sorry, and the Truth confess.

May you forge Lies, or false Relations make

Of what you see, or hear, or others speak? *Mast.*

Liars by all good People are abhorr'd,

And lying Lips are odious to the Lord: *Schol.*

A Liar is as hateful as a Thief,

And when he speaks the Truth gets no Belief;

And therefore I must carefully endeavour

To speak the Truth on all Accounts whatever.

Duty to Old People.

THAT's very well, besure, dear Child, do so! *Mast.*
 And now for what Respect you are to show
 To aged People, tell me if you know?"

Schol. I ought to reverence old Age it's true;
Almighty GOD will have me so to do;
And therefore when old People pass by me,
I ought to bow, or make a Courtesie.

Maft. But what if you should mock or scoff at them?

Schol. Such Wickedness the Scripture does condemn.
We read of many Children torn by Bears,
Because they mock'd the Prophet bald with Years.

Maft. And don't you think it's likewise very bad,
To mock the Blind, Deform'd, or Fools, or Mad?

Schol. 'Tis ill to scoff at Peoples Misery,
And if I do so, GOD will angry be,
And may with like Afflictions punish me:
I ought to have Compassion on their Woe,
And give GOD Thanks because I am not so.

Duty to Poor People.

(more

Maft. **Y**OU say well, Child, now tell me one thing
Concerning your Behaviour to the Poor?

Schol. The Poor I must relieve if I be able,
With Money, or with something from the Tables;
For what I give the Poor I lend the LORD.
But if I can, no other Alms afford,
I'll pray for them, and pity their Distress,
And always speak to them with Tenderness;
For whosoever does the Poor contemn,
His Maker does reproach in scorning them.

The Prayer.

(Pains

Schol. **G**OD grant us Grace, that we may take due
To practise what this Exercise contains;
To which if we apply our best Endeavour,
We shall be happy here, and bless'd for ever.

Amen

A SPEECH to be repeated by one of the Children at a Publick Examination.

Most Worthy Benefactors,

(abound,

THUS from the Mouths of Babes does Praise
To him that fram'd their Tongues his
(Praise to sound.

Blest be our Great Redeemer's boundless Grace,
Whose loving Arms poor Children did embrace!
May Childrens Tongues chant forth his matchless
(Love,

Whilst shining Seraphs sing his Praise above.
And whilst we praise his numerous Favours shown,
For you we pray, and your kind Favours own.
These feeble Tongues, that lisp their Maker's
(Fame,

Might, were they uninstructed, Him blaspheme.
What to believe and do; to praise and pray;
By you they're taught; to you they humbly pay
Their hearty Thanks; whose great Benevolence,
Good to our Souls and Bodies doth dispence.
View but the Progress. What Improvement here
We gain, through Heav'n and your indulgent Care!
Our Bodies comely cloath'd, our Minds are fraught
With Christian Knowledge by your Bounty taught.
May

May Heav'n reward your Love, your Labours
(crown,

As to its self, may Heav'n your Favours own;
Your Substance bless; your Treasures still increase;
That this so pious Work may never cease:

But thro' your Bounty our Necessity
May find a large or competent Supply.

That we and all who in your Favours share,
May grow in Learning, Virtue, godly Fear;
Set good Examples in these worst of Times,
Free from prevailing Vice and modish Crimes:

May our chaste Lives with such true Lustre shine,
Till Vice be sham'd, to Virtue all incline.

May Heav'n be blest for these your Works of Love;
May you be blest in Earth and Heaven above!

Your Children blest with Earth's and Heaven's
(Store,

Thus with we, pray we, now and evermore.

Amen.